

forth in type under the Old Testament (Covenant.) Even the Ark in which a few souls were saved, there is at least some analogy. The Ark had but one door through which all who were saved had to enter. So the *Christian Church* has but one door *Jesus Christ* through which all must enter in order to be saved eternally. All the light the saved in the Ark received, came to them from the *window above*. So all the light the saved in Christ receive, comes from above. Oh, that the light may shine brighter through God's saved, that others may see their good works, and glorify God.

David could prepare material for the temple, but could not build it, because he was a warrior, a man who shed blood, but Solomon who was a man of peace, was permitted to build the house. So *Jesus Christ*, who was declared by the prophet, to be a prince of peace; and who by the angelic host of heaven, was declared as he that brought peace and good-will to man. He built the spiritual house, and his subjects are a peaceable and peculiar people. This spiritual house is the most beautiful, and is of more value to the children of men, and cost more than all other temples in the world. The cost and the blessings that accrue therefrom to those who accept of Christ are incalculable. As there was but one entrance into the Ark, so there was but one entrance into the temple. All that entered must enter by the door. So I repeat, that there is but one door into the spiritual house. Christ is that door. He said, "I am the way, and the truth and the life, no man cometh to the Father but by me." Stephen who is called the first Christian martyr, (I am inclined to believe that John, who was beheaded by Herod, was the first Christian martyr.) testified in his defence concerning the "church," and referring to the Israelitish journey, speaks of the Church in the wilderness; I believe he had reference to the Tabernacle, and its service of which much might be written by way of analogy or type. But lest I be considered too prolix I will enter upon another line of reasoning. Moses was the Israelitish deliverer, lawgiver and leader. He called the Israelites out of bondage and led those who were willing to follow him, and were willing to be governed and controlled by the Law of God toward the earthly Canaan, so by analogy Jesus Christ is the Christian deliverer, lawgiver and leader. He called out first, the twelve and sent them; then he called out seventy more and sent them, to teach and preach, and through them others were called out and through Christ, the great deliverer, the children of men are called out of the bondage of sin, and those who are willing

to be led by the great leader, Christ, by his Holy Spirit, and be governed and controlled by his Divine law, will finally be permitted to dwell together in the church triumphant. Christ said, "I will build My Church." The term Church in the English language, is translated from the Greek term *Ekklesia*. This term is also translated Congregation and Assembly, hence any assembly or congregation unqualified, could be properly called a church. In the Holy scriptures there is a qualifying term that distinguishes God's people or Assembly from other congregations or assemblies, "unto the Church of God," "neither the Churches of God," etc. Christ being God and having built his Church, it belongs to God. And so the Apostles and early Christians understood, and so we should understand. The name "Church," was all sufficient to distinguish the people of God from all other sects that existed in the times of Christ and the Apostles. The term, "Church," qualified (as belonging to God) would be sufficient in all time, by which to know the children of God, and the doctrine of Christ as taught by himself and by those whom he called and sent, and those who were called and sent through them and their successors, and to be perpetuated until the end of time. Christ did not say "upon this rock I will build my Roman Catholic church, my Greek church, my Episcopalian church, my Congregational, my Armenian, my Coptic, my Universal, my Seven-day Adventist, my Methodist, my Baptist, my Presbyterian, my Lutheran, my German Reformed, my Wesleyan, my Campbellite, my Winebrenarian, my Evangelical, my Jewish, my Mohammedan, my Pagan, my Latitudinarian, my Hussite, my Menonite, my United Brethren, my Unitarian, my German Baptist or my Brethren "Church." Of course all Christians are brethren and sisters, and belong to the same family, the family of God, God's "Church."

I have a record of 171 handles that have been manufactured by men and councils of men and attached to the name church, to distinguish differences that exist between organizations and have been invented by human beings. About 148 of these handles are found in the United States of America, quite a number of names of sects were in existence when Christ built his church. He might have been accommodated with those referred to in the commencement of this article, such as Pharisees, Sadducees, Truncated Pharisees, Mortar Pharisees, Heolians, Gaulenites Platonists, Stoics, Epicureans, Skeptic or Pyshonic, or Orientals. Christ could not choose one of these, and of course could not make use of all of them,

and in order to teach our fallen humanity a grand, and sublime lesson to avoid the establishing of sectarianism and building up sectarianism, he made use of the beautiful and appropriate and very significant term "*church*" which relates more particularly to those who converse or congregator together to worship God and attend to the means of grace, the ordinance instituted by the head of the church, Christ himself.

We are told that the *Ekklesia* is derived from *Ekkaleo* which signifies, I call out. I have already shown that Christ did call out, and I am glad to know that he is still calling out through his word and by his spirit many sons and daughters. Early in the Apostolic age, we find Heretics and dissenters, of such were Her-mog-e-nes, Phy-gel-lus, Hy-me-na-eus, Phi-le-tus, Di-ot-re phes, De-mas and Al-ex-an-der the coppersmith. These were Apostates or Heretics. The gnostics already referred to, arose during the first century. It is said that they troubled the tranquility of the church during this century. They derived their name from the Greek term *Gnosis* signifying to know or knowledge. They entertained the idea that they were in possession of superior knowledge of the true and supreme being that was lost during the first century. They denied that Christ had a real natural body. In the second century we find two sects, the Nazarenes and Ebionites, they held to the Jewish religion. The Arians seceded about 315, by a council at Alexandria, about 320, they were Anathematized, and at the council of Nice A. D., 325, under Constantine by 380 church fathers they were expelled. Arius the founder of the sect called Arians was a Presbyterian of the "church" of Alexandria about 315. He maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created the instrument, by whose subordinate operation he formed the universe; and, therefore, inferior to the Father both in nature and dignity; also, that the Holy Ghost was not God, but created by the power of the Son." The Arians are the first sect that deny the equality of the God-head and no doubt were the first to introduce the Heretical baptism by dipping the candidate but once instead of thrice. I reason thus from the fact that the Eunomians were a branch of the Arians, and were a sect that took their rise in the fourth century. They derived their name from Eunomius, Bishop of Cyzicus. We see clearly that Heretical and human instituted sects, assume human names in the contradistinction of each other. This becomes a nec-